

Political Reforms of the Jadids in Turkestan

Turdiyev Bekhruz Sobirovich

Associate Professor, Department of Social and Political Sciences, Bukhara State University,

Doctor of Philosophy (DSc)

b.s.turdiyev@buxdu.uz

Abstract: The Jadid movement emerged in Turkestan during the late 19th and early 20th centuries as a reformist initiative aimed at uniting a nation burdened by colonial domination and internal disarray. Centered on the principles of science and enlightenment, its proponents sought to instill values of independence, freedom, and justice within their society. They concentrated their efforts on modernizing education by reforming the school system and establishing new educational institutions. Additionally, they promoted the development of a national press, literature, and theater to foster cultural renewal. Ultimately, the movement aimed to elevate the people of Turkestan to the level of the world's most advanced nations through these progressive reforms.

Keywords: political movement, jadid, justice, salvation, leaders, society, independence, reforms, intellectuals, peace, liberal reformism.



This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license

INTRODUCTION

Jadidism first emerged in Crimea during the 1880s among the Crimean Tatars under the leadership of Ismailbek Gasprinsky. Members of the movement initially referred to themselves as progressives and later adopted the term Jadids. The progressive forces of that era, primarily the intelligentsia, believed that the local population was lagging behind global developments and recognized the urgent need for societal reform. Essentially, Jadidism was a political movement that experienced cycles of growth and decline. In the territories of Turkestan, Bukhara, and Khiva, these cycles can be broadly divided into four periods: 1895–1905; 1906–1916; 1917–1920; and 1921–1929.

The first period is characterized by the firm establishment of Tsarist Russia in Turkestan. Through its political agents, it not only curtailed the powers of local khans and emirs reducing them to mere puppets but also created favorable conditions for Russian and Western investors and advanced the interests of various companies and joint-stock firms. At the same time, the needs and demands of the local population were neglected, and their religious beliefs and customs were disregarded. Judges with extensive experience and scholarly credentials were replaced by

inexperienced individuals, and bribery along with socio-political injustice became widespread. The activities of madrasas and schools were curtailed, local place names were substituted with Russian terms, and even judges were required to wear crosses during court proceedings. This period was vividly described by Muhammadali Khalfa Sabir oglu (Dukchi Eshan) in his “Khitobnama” (1898), which was addressed to the people.

Materials.

Progressive forces envisioning the nation's future were present among nearly all segments of society artisans, farmers, merchants, landowners, and scholars. The intelligentsia initially resolved to fight Tsarist rule and awaken the people from centuries of political and educational backwardness. In this historical context, the Jadid movement found fertile ground for its development in the Turkestan region. Among the Jadids emerged outstanding scientists, knowledgeable specialists in industry and agriculture, and influential cultural figures, all of whom dreamed of a prosperous country and an independent homeland, and fought passionately for these ideals.

The following areas were the main priorities in the Jadids' struggle for the independence of Turkestan:

expanding the network of new method schools

sending talented young people to study abroad; establishing various educational societies and theater troupes

To build a national democratic state in Turkestan by publishing newspapers and magazines, raising the socio-political consciousness of the people

These initiatives could only be realized with the formation of a strong group of Jadid intellectuals. Jadids were patriotic and people-oriented; they sought to revitalize their lives and activities, renew the nation's way of life, and instill confidence in the future. Although many of these enlightenment figures were distanced from our spiritual heritage due to repressive policies, the study of their scientific contributions and their exploration of spiritual and moral issues such as justice versus injustice, equality versus inequality, and truth versus falsehood remains relevant even in today's era of the Third Renaissance.

In this regard, our President Shavkat Mirziyoyev stated in his speech: “Along with many intellectuals, I always hold great hope that the Third Renaissance in our country could have been realized by our enlightened ancestors in the twentieth century. After all, these selfless and passionate people devoted their entire lives to the idea of national awakening, mobilizing all their strength and capabilities to bring the country out of ignorance and backwardness, and saving our nation from the swamp of heedlessness. On this path, they even sacrificed their precious lives. They regarded the hadith, ‘There is no salvation except through knowledge, and there can be none,’ as a vital belief. They believed that national independence, development, and prosperity can be achieved, first and foremost, through enlightenment a deep mastery of both secular and religious knowledge, as well as modern sciences and crafts” [1].

Research and methods.

Indeed, the scientific, educational, literary, and artistic heritage of our ancestors embodied the noble goals of society and the nation, uniting the people and defining national identity. Abdulla Avloni, Mahmudkhodja Behbudiy, Munavvarqori Abdurashidkhanov, Ubaydulla Khojaev, Abdurauf Fitrat, Ibrat Domla, Abdulhamid Chulpon, Abdulla Qodiriy, Ashurali Zohiriy, Haji Muin, and hundreds of other selfless writers became the embodiment of justice and the beacon of truth for their people.

The main ideas and goals of Jadidism were to free Turkestan from medieval backwardness and religious superstition, reform Sharia, and spread enlightenment among the people. Its advocates fought for the establishment of an autonomous government in Turkestan and aimed to build a free and prosperous society initially by creating a constitutional monarchy and parliament in Bukhara and Khiva, and later transitioning to a democratic republic. They also sought to introduce a stable national currency and establish a national army. The Jadidism movement emerged from cultural and educational societies and associations founded by liberal-minded, progressive individuals in Tashkent, Fergana, Bukhara, Samarkand, and Khiva.

Mahmudkhodja Behbudiy (1875-1919) was a playwright, publisher, religious and public figure, and one of the leaders of the Jadid movement. He belonged to the Yassavi dynasty. Beginning his career as a mirza in the qazikhana at the age of 18, he eventually rose to the positions of qazi and mufti. During his pilgrimage from 1899 to 1900, Behbudiy traveled to Arabia, Egypt, and Turkey, and his resolve to establish a new type of school based on modern methods grew stronger. In the village of Halvoyi near Samarkand, he founded a new school in collaboration with Ajziy and Abdulkadir Shakuriy. Later, between 1903 and 1904, Behbudiy visited Kazan and Ufa, where he became acquainted with innovative educational methods and established contacts with Tatar intellectuals. He subsequently began compiling textbooks for these new schools.

Behbudiy actively engaged in socio-political work beginning in 1906. That same year, he took part in the congress of the “Union of Russian Muslims” in Nizhny Novgorod. In 1917, he attended the congress of Turkestan Muslims held in Tashkent, where he delivered a speech and opposed discord among Muslims. At this congress, Behbudiy was elected chairman of the regional Muslim Council. On November 26, 1917, the 4th extraordinary congress of regional Muslims convened in Kokand, and on the night of November 27, Turkestan autonomy was declared. One of its ideological founders was Behbudi. The autonomy was brutally suppressed by the Soviets. Behbudi returned to Samarkand in early May. Unable to stay there for long, he arrived in Tashkent. He tried to negotiate with the leaders of the Turkestan Soviet government, but to no avail.

While leaving the country in early spring 1919, he was captured by the people of the Bukhara Emirate in Shahrisabz with the support of spies of the Revolutionary Extraordinary Commission, and was thrown into prison in Karshi together with his companions Muhammadkul and Mardankul and executed. This event became known in Samarkand a year later. Fitrat, Cholpon, Aini and other poets wrote elegies dedicated to Behbudi. The city of Karshi was named after Behbudi from 1926 to 1937 [2].

Abdurauf Abdurahim oglu Fitrat (1886–1938) was a writer, historian, literary critic, linguist, art critic, political scientist, scientist, statesman, and public figure. He emerged as a prominent representative of Turkestan Jadidism, dedicating all his efforts to serving the people.

At the beginning of the 20th century, a profound awakening swept across the East. In Bukhara, this era marked a significant advancement in social thought, and the Jadidism movement spread widely. However, Jadidism in Bukhara displayed its own distinct characteristics. As F. Khojayev noted, “This difference arises from the difference between the economic and political relations that arose in Russian Turkestan and semi-independent Bukhara” [3]. The Jadids in Turkestan

operated openly, whereas the oppressive tyranny of the amir forced the Jadids in Bukhara to form a secret society. In Bukhara, they worked under the name “Young Bukharas”, and Fitrat was one of the movement's leaders. At the outset of their activities the first secret society in Bukhara was established in 1908 the Young Bukharas opened modern schools to educate both wealthy and impoverished children. Abdurauf Fitrat's work, “The Leader of Salvation”, embodies the core ideas of Jadidism. It is infused with religious and philosophical insights and expresses a deep desire to see the country free and prosperous. In this work, Fitrat criticizes the ignorance and cultural backwardness of his time, repeatedly emphasizing that these conditions adversely affect all aspects of social life.

According to his general observations, the traditional education system-outdated in both content and style has given rise to several vices:

- Stagnation in people's morality and worldview, which has led Easterners to lose their noble qualities and aspirations.
- A preoccupation with base concepts, with fanaticism and self-interest running rampant.
- The erosion of social unity, as individuals pursue their own ways of life, causing the spirit of community to disappear.

He was incensed and declared, “The nation must be pulled out of the whirlpool of anger and ignorance”. Accordingly, he believed that it was essential to educate the illiterate, raise the intellectual level of society, and enhance the stature of Bukhara's scholars given that Bukhara has long been a center of learning.

Munavvarqori Abdurashidkhanov (1878–1931) was a leading figure in the Central Asian Jadid movement, the founder of the Uzbek national press and the modern national school of the 20th century, as well as one of the organizers of the new national theater. He was also a writer and poet.

In the 1920s, Munavvarqori headed the underground organizations “National Union” and “National Independence”.

Munavvarqori advocated for the study of European trade, industry, and science, and he condemned spiritual backwardness. He consistently opposed the colonial policies pursued by both the Tsarist and Soviet governments. From 1917 to 1924, he led various societies, parties, and organizations, including “Sho‘royi Islam”, “Turk adam markaziyat”, “Ittihad va tariqat”, “Milliy ittihad”, and “Nashri maorif”. A supporter of a secular democratic state that respected freedom of conscience, he endorsed the Turkestan autonomy established in Kokand in 1917. Throughout his life, he remained devoted to achieving the independence of his homeland [4].

Fayzulla Khojayev’s (1896–1938) socio-political views and diverse activities reflected two distinct social systems and the relationships within them. The first corresponds to the period before 1920, and the second to the period after 1920. Notably, from 1920 to 1938, Khojayev was active first in Bukhara and later in the Republic of Uzbekistan.

At the beginning of the 20th century, the Bukhara state featured an oriental pattern of social relations, a unique material and economic foundation, abundant gold reserves, a diverse educational system, rich spirituality, and an international reputation. At the same time, monetary and commodity relations linked to Western civilization as well as transport, business enterprises, publishing, press activities, and economic and cultural ties with foreign nations were emerging and expanding. The ruling circles, businessmen, merchants, artisans, clergy, intellectuals, and citizens of the Bukhara state, grounded in longstanding national values, a traditional social system, and Islamic teachings, paved the way for a new era and supported its emerging signs.

Hardworking, enterprising, and sharp-minded individuals actively participated in the movement to renew the nation's way of life and social relations a fundamentally social movement [5].

Results.

Fayzulla Khojayeov rejected violence, bloodshed, and intrigue, remaining steadfastly loyal to both national and universal values. He consistently prioritized the will, interests, and aspirations of the people, choosing instead the path of reforms. Notably, he strove throughout his life to adhere to these noble and humane principles, considering them his moral duty. However, the tragic and turbulent changes of his time a whirlwind of political events turned his aspirations and hopes into a mirage. These circumstances forced him to modify some of his beliefs, continue his activities under extremely challenging and contradictory conditions, and ultimately fulfill his duty.

During Fayzulla Khojayeov's tenure as the chief inspector of the Bukhara Republic, his socio-political views were expressed in relation to the balance of power within society, the influence of various political trends, and the prevailing sentiments of the people and their representatives. After the overthrow of the emir's power, elements of the Red Army remained in the country, and many Russian Bolsheviks as well as the Red Army units sent there fought tirelessly to consolidate the new power and revolutionary regime. The political and economic bodies of the TASSR exercised strict control over the Bukhara Republic, and numerous revolutionary changes emerged and were implemented on this basis. Another group of figures in the republican government adopted a firm and forceful policy of resistance. These individuals were representatives of the indigenous people. This pattern continued in the Bukhara Republic and later in Uzbekistan. Fayzulla Khojayeov worked among these groups within the republican governments, striving to maintain balance, preserve and strengthen the positive aspects of the changes and innovations being introduced to the people, and mitigate the negative aspects as much as possible eliminating the lingering effects of bitter trials as swiftly as he could. Despite the difficult conditions, he was not alone in working for the interests of the Motherland and the people. Ultimately, however, the determined Bolshevik policy led to the emergence of a stable national leadership composed of honest intellectuals, specialists, and representatives of the people.

At the same time, his worldview was shaped by the principles of consistent populism, loyalty to national values, and absolute confidence in Uzbekistan becoming a free and developed republic. The Bolshevik center took all measures to maintain the region as a dependent territory and a source of raw materials. Most national leaders, including Fayzulla Khojayeov, dedicated their efforts to the independence of the people and the future prospects of the country.

With the formation of the Republic of Uzbekistan, Fayzulla Khojayeov was appointed Chairman of the Council of People's Commissars and elected to several other positions. He, along with other national leaders, saw the emergence of the Republic as the beginning of a new era of national statehood for the Uzbek people and hoped that this event would further secure the country's independence. They worked tirelessly to turn the republic's sovereignty into reality and contributed to this noble cause.

Discussion.

As chairman of the republican government, Fayzulla Khojayeov keenly observed the ongoing changes and the goals they sought to achieve. He recognized how challenging and dangerous it was to safeguard the prosperity and interests of his homeland and people, yet he regarded this path as the only honorable one and remained steadfast until the end of his life. It is important to note that the actions of Fayzulla Khojayeov and other national figures were not directed against other peoples or countries. They rejected the brutal vices of the inhuman, totalitarian regime and openly expressed their dissatisfaction, never hiding their identity as representatives of their people even under the most difficult conditions. This, in turn, led chauvinistic elements within the country to distrust the representatives of the indigenous population.

Fayzulla Khojaye's socio-political views are characterized by their depth and complexity. He reflected on and articulated his perspective on the major events, processes, and challenges that have shaped Uzbekistan. His ideas and endeavors were driven by a deep commitment to the welfare of the people, peace, and the independence of Uzbekistan, embodying his aspirations and dreams. The early stage of his worldview was marked by liberal reformism; as it evolved, his perspective was influenced by Bolshevism, yet at its core, it remained nationalist.

Distinguished national leaders like Fayzulla Khojaye, who celebrated the well-being of the people, have played a vital role in preserving the spirit of independence in the hearts of successive generations.

CONCLUSION.

In conclusion, it is important to note that the representatives of the national revival in Turkestan primarily the Jadids endeavored to implement educational reforms, establish new schools, and build a developed, civilized, and prosperous society for the people of Turkestan in a short period. Their noble deeds and progressive ideas were carried forward by subsequent generations, and it was only after approximately 130 years that the opportunity to fully implement these reforms emerged.

REFERENCES:

1. Mirziyoyev Sh.M. Teachers and mentors are a great force, support and fulcrum in building a new Uzbekistan //“Xalq sozi” newspaper, October 1, 2020, № 207 (7709).
2. Behbudiy//https://uz.wikipedia.org/wiki/Mahmudxo%CA%Bbja_Behbudiy
3. Khodzhaev F. Selected works, volume 1. -Tashkent: “Fan”, 1976. -P.82.
4. Ziyoy Said, Selected works, -Tashkent, 1974; New history of Uzbekistan, 1 book. -T., 2000; Central Asia at the beginning of the 20th century: reforms, renewal, development and the struggle for colonialism. -Tashkent, 2001.
5. Nusratillo Naimov Bukhara Jadidlari (Historical essays, anecdotal story). -Tashkent: “Fan”, 2010.
6. Sobirovich, T. B. (2023). Basic Criteria for Building the Third Renaissance in Uzbekistan. Asian Journal of Applied Science and Technology (AJAST), 7(1), 149-157.
7. Turdiyev, B. (2021). Behbudi's views on the spiritual renewal of society. Центр Научных Публикаций (buxdu. uz), 5(5).
8. Turdiev, B. (2024). BUILDING A FUTURE: THE ROLE OF CULTURE IN NEW UZBEKISTAN'S IDEOSPHERE. Академические исследования в современной науке, 3(31), 171-176.
9. Sobirovich, T. B. (2024). The national idea as a driving force behind ideospheric transformation in Uzbekistan: Exploring its implications and impact. Asian Journal of Applied Science and Technology (AJAST), 8(3), 170-176.